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Die philosophischen Grundlagen der Wissenschaften. Von B. WEINSTEIN. Leipzig and Berlin, B. G. Teubner, 1906. — pp. xiv, 543.

The philosopher's work may be of two kinds: he may study philosophical problems in the hope of gaining new knowledge, or he may try to interest the lay mind in his own subject. The standards by which the former kind of work should be judged differ from those pertaining to the latter; and in appraising a work of the latter class one must keep this difference in mind. The work before us belongs to this class. It is avowedly an attempt to set forth in a popular and conversational manner, such that no technical knowledge beyond that of general culture is needed, the mental activities, principles, and rules, which underlie science, art, religion, and practical life, — in a word, which underlie "all that occupies man's mind and heart" (p. 4). Consequently, in judging whether or not the book is a real contribution, we must not criticise the author's own philosophy, but must ask: Is his exposition clear, not too one-sided, adequate to the breadth of the subject, and, above all, has it the magnetism of interest? To all these questions we unhesitatingly answer, yes, with one reservation. It is decidedly long; more than five hundred pages, even when divided into thirty-five rather short lectures, — this book originated as a course of lectures, — are perhaps a little too much for the reader in these busy days, if not for the hearer.

The title is slightly misleading, to be sure, inasmuch as the book goes far beyond the foundations of science, into those of all intelligent life. Indeed, it is impossible to give an adequate idea of the wealth of topics discussed. A rough outline follows. In Lectures II and III we learn what sort of thing is indicated by the word 'foundations.' Some of them are really parts of a science, as the Conservation of Energy (p. 16); some could be dispensed with, while yet the science existed; some are mere instruments of investigation (p. 17). The nearest approach to a definition is "the bearers and supports of a science" (*ibid.*). A list of such foundations contains three classes: the immediate, the derived, and those which are needed for the development and exposition of the science (*Entwicklungsgrundlagen*, p. 19). The first class contains definitions, assertions, rules, and perceptions. "Their sciences must embrace material and spiritual reality, or at least must be suited to (*dienen*) such reality" (p. 24). The second class contains such theoretical sciences as underlie applied ones, laws (which are, however, always subject to change and to some choice on our part), and hypotheses. The third class contains the rules we must obey in developing our sciences and in arranging them part by part for exposition. We must have articulate order, we must go from any part to an analogous part, must use induction, deduction, and doctrines, and must rest upon experience. The above list is regarded by the author as a complete one (p. 46). Of this list, most of the principles in the immediate class, and of those coming under the head of experience, are dismissed in this study as not properly philosophical (p. 49). Lectures IV and V discuss the soul, and Lecture VI its activities, which give rise to the

philosophical principles. The mechanical view of the soul is thoroughly discussed and rejected; the author regards the soul as a good concept, quite as conceivable in itself as force, or electricity (p. 68). Proof of its existence lies only in inner conviction. Its activities are of three kinds: (*a*) self-preservative, (*b*) directed toward the material world, and (*c*) purely inner activities. Only the last two classes concern the foundations of science, art, religion, and life: a table of them is given on pp. 92–3, and the rest of the book expounds their nature and implications.

To resume this exposition adequately is quite impossible, owing to the fulness of detail and illustration. The treatment is for the most part not argumentative. The author acknowledges his own opinions freely, but gives no full philosophical grounding of them. For this, as we stated above, he is not to be blamed, as the lectures were evidently intended to arouse interest in the subject and to give information about prevalent views, rather than to establish a system. His own philosophical attitude, while it follows no one of the known systems (p. 13), is on the whole fairly close to Kant and Fichte. Thus he argues much against the mechanical view (from Lectures IV to XI); believes in a soul while accepting Kant's refutation of the proofs; and gives a deduction of the categories of space, time, cause, substance, etc. The subjective character of his philosophy is indicated by his words: "What man puts forth from himself into the outer world is his own proper life-content" (p. 528). As for the remainder of his exposition, those activities of the soul, and their products, which form the foundations of science, art, and life, are treated in Lectures VII–XXXV. They are (to give only the headings of lectures); knowing (*erkennen*), perception, rivalry and combination of perceptions, intuitive concepts, inner perception, space, time, causation, infinity, substance, natural laws, forces, unity of substances, forces, and processes into a single world, conservation of that world, hypothesis, explanation, poetry, and life.

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The following books also have been received:

A Short History of Philosophy. By ARCH. B. D. ALEXANDER. Glasgow, James Maclehose and Sons, 1907. — pp. xxii, 601. $2.60.

Source Book in Ancient Philosophy. By CHARLES M. BAKEWELL. New York, Charles Scribner's Sons, 1907. — pp. xii, 395. $1.50.

Scholasticism Old and New: An Introduction to Scholastic Philosophy, Medieval and Modern. By M. DE WULF. Translated by P. COFFEY. Dublin, M. H. Gill & Son, Ltd. London, Longmans, Green, & Co., 1907. — pp. xvi, 327. 6s.

American Philosophy: The Early Schools. By I. WOODBRIDGE RILEY. New York, Dodd, Mead, & Company, 1907. — pp. x, 594. $3.50.

The Philosophy of Common Sense. By FREDERIC HARRISON. New York, The Macmillan Co., 1907. — pp. xxxvi, 418. $1.75.